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Masonic Temple

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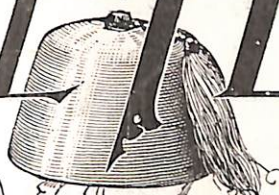
THE FREEMASON AND THE FEZ



In the interests of Freemasonry and the Mystic Shrine in North America.

JOHN WESTLEY GEIGER,
EDITOR.

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The FREEMASON

In the Interests of Freemasonry and Concordant Orders in Iowa.

VOLUME IV. CEDAR RAPIDS, IOWA, MARCH, 1896. NUMBER 3.

THE ANCIENT LANDMARKS.

AND THE INNER TRUTHS OF FREE MASONRY.

[By DR J. D. BUCK, of Cincinnati].

Masonry is sometimes defined as "A System of Morals Illustrated by Symbols." It is this and a great deal more. Morals or ethics enter into the teachings of all degrees. The one theme upon which all teachings rest, and that runs like a golden thread from the threshold of the first degree to the last supreme revelation, is the Brotherhood of Man. Belief in a Supreme Ruler, a G. A. O. T. U., concealed under many names, and in the immortality of the human soul, are universal degrees in Masonry. Aside from the ethical, there are degrees that teach a sublime philosophy, and the profoundest science. Veiled in symbol and allegory, and dramatically represented by ceremony, these profound truths are at once concealed from the profane, and preserved from age to age.

No historical account of the age or origin of these sublime truths has ever been written. Masonic history proper extends backward but a few centuries, but the ancient landmarks can be traced to the very dawn of history. By ancient landmarks is meant the same great truths represented by various symbols, and revealed to the neophyte in the mysteries of initiation.

"Masonry has its decalogue," says Albert Pike in his great work, "Morals and Dogma" which is a law to its initiates. These are its Ten Commandments:

I. God is the Eternal, Omnipotent, Immutable Wisdom and Supreme Intelligence and Exhaustless Love. Thou shalt adore, revere, and love Him. Thou shalt honor Him by practicing the virtues.

II. Thy religion shall be to do good because it is a pleasure to thee, and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt obey his precepts.

Thy soul is immortal; thou shalt do nothing to degrade it.

III. Thou shalt unceasingly war against vice. Thou shalt not do unto others that which thou wouldst not wish them to do unto thee.

Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom.

IV. Thou shalt honor thy parents. Thou shalt pay respect and homage to the aged. Thou shalt instruct the young. Thou shalt protect and defend infancy and innocence.

V. Thou shalt cherish thy wife and thy children. Thou shalt love the country and obey its laws.

VI. Thy friend shall be to thee a second self; misfortune shall not estrange thee from him. Thou shalt do for his memory whatever thou would'st do for him if he were living.

VII. Thou shalt avoid and flee from insincere friendships. Thou shalt in everything refrain from excess. Thou shalt fear to be the cause of stain on thy memory.

VIII. Thou shalt allow no passion to become thy master. Thou shalt make the passions of others profitable lessons to thyself. Thou shalt be indulgent to error.

IX. Thou shalt hear much; Thou shalt speak little; Thou shalt act well. Thou shalt forgive injuries. Thou shalt render good for evil. Thou shalt not misuse either thy strength or thy superiority.

X Thou shalt strive to know man, that thereby thou mayst learn to know thyself. Thou shalt ever seek after virtue. Thou shalt be just. Thou shalt avoid idleness.

I doubt if there has ever been put into human language a more sublime and perfect code of ethics, or one which, if rigidly followed, would more surely entitle one to the royal designation of *Master*. The ideal of Masonry does not consist alone in restraining the passions and avoiding excesses for this but leads, at best, to negative virtue, and gives the beginning or foundation, upon which the real character is to be reared. The rubbish is first to be cleared away before the new temple can be erected. And here we come to one of the most persistent symbols of the sublimest truth formed in Masonry, viz: The legend of the temple. The outer landmark of King Solomon's Temple at Jerusalem, with all its symmetry of form and magnificence of adornment; its costly jewels and exquisite workmanship is taken as a symbol of that other temple, "built without the sound of ax or hammer" —the human body; which, when completed, is to become a "fit temple for the in-dwelling of the Holy Spirit," viz: The purified soul of man. This is everywhere shown to be the real work of the Master Builder; Master only when the temple is completed when the "Master's word" is to be received. The legend of the three fellow crafts gives the real clue, not only to the Master's word, but the one only way of obtaining it, and the legend of the lost word can be traced in the mysteries of every country and time. It is the lost chord in the divine nature of man; lost through the perfidy of the three, and to be given only with the assent of three; the lower and the higher natures in man are thus placed in glaring contrast with each other; while the seventh, or middle term when found, not only reveals, but *becomes* itself the "great secret," the lost word or lost chord. The decalogue already quoted constitutes the "design upon the trestleboard," the plans and specifications for the building of character, in the purified temple.

If in later times this deeper meaning has been lost or forgotten, and Masonic gatherings have often degenerated into junketing clubs, with dead formalism and meaningless ceremonies, that is our misfortune only. The sublime truths and the grandest revelations are there, but Masters we are not, no matter what symblols we bear. The real Master is first made such in the heart, and if this first real initiation be wanting, the word will avail us nothing. We may give the sign to empty air, and the sacred fire will not consume our offering. Outer ceremonies, grips, and pass words, mean nothing, and avail nothing to him who is not first initiated in the heart.

I wish it were within my power to make my Masonic Brethren see and believe the grand revelations that are in their very grasp, and what it is to become a real Master by recovering the *lost word*. Do we not honor in the traditions of Masonry Zoroaster, Pythagoras, Plato and many other real Masters, who have left their impress upon the traditions and history of all time? And did not these great souls learn their sublime secrets in the mysteries of initiation? So ancient were these revelations that the traditions of Masonry ascribe their origin to direct revelation from God to Enoch, Abraham, and others. Neither Pythagoras or Plato invented them, nor is there evidence that they altered or added to them. They concealed the greater secrets under glyphic and symbol, parable and allegory. The

outer form they gave was their own; the real secrets, the essential truths, are eternal, and hence divine.

There may be those in the Masonic fraternity to-day who will ridicule the idea of an inner and real meaning to the smybols and traditions of Masonry, and who will deny that these ancient landmarks are as sign posts to him who really journeys from west to east or from east to west. If such there be, and they can attach no real meaning to the obligations they have taken, and find no real helpfulness in the decalogue quoted from one of the most profound scholars and greatest lights of modern Masonry, that is their own affair, not mine. But certainly there are those who have sensed this deeper meaning; who have seen in the impressive ceremonies the outer garb of an inward soul; and who have felt disappointment at the final word which must ever be a substitute or an illusion till the real Master comes. To all such it may be said: "Dig deeper; search more diligently into your own records, and that which now appears but as a dead body, will presently move as a mighty giant, instinct with life, and the body will be found to be "not dead, but sleeping." The quivering eyelids will at length open; the tongue, silent ever to the profane, will be loosed, and the sphinx of life will speak.

All real initiation comes from within. Only the lesser mysteries come from without, for it is necessary that the candidate be duly and truly prepared. The traditional years of pilgrimage and penance were no farce, no meaningless ceremony to our ancient Brothers. Pythagoras traveled in many lands and found at last in Egypt and ancient India the instruction sought. Read the life of Paracelsus, so late as the time of the discovery of America, and who was contemporary with Martin Luther, and the same story is revealed.

We moderns make one great and fatal mistake. The evolution of man has not been a straightforward climbing from savagery to civilized life; nor a straight ascent with intervening gaps; but a series of cycles, most fittingly represented by a spiral like the Tower of Babel. There have been civilizations in the past for untold millenniums, such as are fitly symbolized by the life of individual man; who is born, reaches his prime, grows old and dies. So it has been with races and peoples in the past. Some of these ancient civilizations have reached a light in many respects far superior to our own. In many instances no record remains and even their very names are forgotten. But the ripest thought, the last great secret wrested from mother Nature, has been preserved and transmitted from age to age, and value it as lightly, or deny it as we may, we have the most valuable of these secrets wrested from Nature by such grand masters of Zoroaster, Pythagoras and Plato, recorded in the symbols and ceremonies, traditions and landmarks of Free Masonry. Ours it may be to preserve the traditions unaltered till some real Master shall arise who can understand and expound them. It matters not the least whether these ancient Masters can be shown to have been under the same Masonic jurisdiction as we are to-day. The question is: Do they use the same or similar symbols to express the same eternal truths? Do they teach the same ethics? The same philosophy? The same profound science? He who has once grasped a great truth and really made it his own, can follow it through many disguises, for the disguise pertains alone to the outward form, and is incidental and not essential. Here lies the secret and the lesson taught by the labyrinth. One is lost in conjecture, and bewildered by an endless maze without a clue or thread; and this thread is the nature of the truth itself, holding which, one is not deceived, and cannot be lost.

Viewed in this light the glyphics and ceremonies of modern Masonry become guides by which the ancient landmarks may be

studied and compared and their real meaning discovered. Man is not essentially different now from what he was a thousand, or ten thousand years ago. It follows therefore that any great discovery once made as to his nature or the laws that underlie his being are as applicable and as valuable now as at any time in the past, and they will stand the same for all future time. With the decay of civilizations and the blotting out of whole races, learning may disappear as in the ancient land of Egypt, and hordes of wandering barbarians may tramp over the tombs of the Pharaohs, with only ruin and desolation to witness the former triumph of man. The greatest truths in the most concrete form are always preserved in the mysteries, and no great people of antiquity was without them. They are found even among savages like our North American Indians, as recorded by Schoolcraft and others. These mysteries, moreover, lie behind and give outer form to the popular religion in every nation and every age. For example: Much of modern Masonry can be traced to the Kaballa, as can also be both the Jewish and the Christian religions, and this accounts for many similarities in Masonry and Christianity.

If this enlarged view of Masonry shall appear novel to some of the craft, they should bear in mind that it only magnifies that to which they owe allegiance, the most ancient and honorable of all the existing institutions of man; more honorable than the "Star and Garter" or the favor of Kings. It is true that in modern times these deeper secrets have been lost, or their existence has been seldom even suspected. They remain concealed behind the glyphics and rituals, and the scrupulous care that has been observed in preserving and transmitting these from age to age unaltered, have, therefore, a very deep meaning. One may treasure as a sacred legacy a book which he cannot understand, written in a language that he cannot read, till one wiser than he, is able to translate it. And who shall say which performs the greater service to mankind, the preserver or the translator? This is indeed the real meaning of the three degrees. Only the Master can interpret and understand, and before him in many of the degrees are brought discoveries from ancient ruins for inspection and interpretation, which the entered apprentice or fellow craft could not understand. The signs, grips, and pass words have all a deep significance, and explain far more than ever appears on the surface. In the pursuit of this concealed wisdom one should begin with the assumption that it exists, as a working hypothesis, and then seek diligently to find it. If no such meaning is concealed beneath the rubbish of the temple, that is, underneath the verbiage and otherwise meaningless ceremony, then the whole of Masonry resolves itself into good fellowship, and a mutual aid association, and we cannot thus account for its preservation through so many centuries and vicissitudes of time, and in the face of such persistent and cruel persecution. It is solely on account of the existence of these deeper secrets that the Catholic Hierarchy has so persistently anathematized Free Masonry, and not, as is generally supposed, because it interferes with the confessional. So far as the rituals, ceremonies, grips, signs, and passwords of the craft are concerned, they are by no means unknown to the Hierarchy, whose agents have had a hand in moulding the present forms, especially with the Templar degrees in France. It has ever been the aim of the church to hold the keys of knowledge, to reign supreme, and she therefore tolerates no rivals.

Century after century the effort has been made, therefore, to conceal the true meaning and interpretation, to confuse and confound, to ridicule and to condemn, where formerly it imprisoned or burned. Millions of the craft have thus in all ages been deprived of their Masonic birthright. But in this enlightened age they have only themselves to blame if they are longer kept in the bondage of ignorance, and left to wander in the land of darkness, when their land of promise flows with milk and honey, and is blest with wine and oil. There is no alli of the enemies of Free Masonry half so strong as the indifference and skepticism of the craft. So long as they can be kept to the belief that Masonry is merely a curious and interesting relic of antiquity, with meaningless ceremonies, fantastic processions and historical episodes,—a dead body from which the real soul has departed: if, indeed, a soul or inner meaning ever existed,—so long will the enemies of Masonry who know better, and fear most, laugh in their sleeve, and go on their way in peace and security, with a shrug of their shoulders or an occasional malediction. Does any one suppose that the power of the church Hierarchy is based solely on the ignorance of its postulants? No greater mistake can be made. I have not the slightest antagonism to the church nor the least sympathy with the "A. P. A." I am contending solely for that grand old institution, Free Masonry, which really contains the secret of the grandest discoveries ever made by man, and the most sublime revelations from the G. A. O. T. U., and while I would not deprive the church of its prestige or its power, I would not allow it, or anything, to deprive a Brother Mason of his priceless inheritance.

This is not the time, place, or opportunity to show what these revelations really are. The great work of Albert Pike already referred to, will serve to convince any intelligent frater of the general scope and world-wide ramifications of the philosophy, and the possibility of reading the symbols of every nation and time, by the great lights found in Masonry.

There was, moreover, in ancient times, a real science of Astrology, fragments of which are still preserved, and which serve to make famous the weather prophets of our own time. It was upon this ancient and exact science that the ancient landmarks were based. There remain to-day two monuments of our ancient fraternity, beside which all other monuments erected by man, sink into utter insignificance. One of these, the great Pyramid of Gheza, still attracts the traveler to the scenes of a civilization that could boast of more centuries of uninterrupted peace, progress and enlightenment than we of the New West can boast of years. Defying the ravages of time the conquest of empire, and the vandalage of hordes of barbarians, that great mountain of stone is a silent, yet eloquent witness of the skill and wisdom of our ancient Grand Masters. The other monument, defying even the destruction of this little globe we inhabit, is placed among the constellations, a great astronomical clock, called the Zodiac. Its hands are set for the slow revolving centuries; its mighty pendulum swings to the breath of ages, and when its weights run down, time shall be no more. Our modern astronomers cannot even yet read its dial, and fortunately our wise-acres cannot alter its beat or tinker its machinery. The oldest records of man tell not when this old clock was invented. It was known to every great nation of antiquity as shown by Dupuis in his "Origine De Tous De Cultes on Religion Universalle." Long before shepherds watched their flocks on Chaldean plains, our Grand Masters had mapped out the heavens and discovered the greater and the lesser cycles of time.

In the coming centuries other Grand Masters may arise who shall at least be able to read what their predecessors had recorded. Can we of the lower degrees do less than to cherish our priceless inheritance and take pride in our ancient landmarks, and see to it that our lights are kept burning on our sacred altars?

The Order is prosperous in all branches in Iowa.

OVERDONE.

We sometimes fear that amid the multitude of concordant organizations, and the seeming necessity for a few active workers to attend the meetings of all branches, that the matter may be overdone. We surrender to no man our zeal for the keeping up of interest in every department, but no man should be expected to give such an amount of time to the business of the Order as to seriously cripple the interests of business and home. We do not know of many who do this, yet some there are who certainly show by their unfailing presence at all times that they have little else that they can attend to outside the calls of the fraternity. But what is the remedy? We believe it to be in the direction of a more even distribution of responsibility; more care not to increase the number of special calls, and greater despatch of business and work at regular meetings. Were the members to attend more generally and more regularly the regular meetings, and were the officers to place more emphasis upon promptness in getting business and ceremony along on time, much, if not all the difficulty would be removed. It would certainly do no harm to the craft to try the methods of reform and the calling out of more diversified talent in filling temporary positions 'ere urging the constant labor now resting upon the few who must overwork to keep up the appearance of a good attendance.

THE SOCIAL SIDE.

We note frequently, and always with pleasure, the social side of Free Masonry as shown in the meetings of the now famous "Acacia" club, and the various "craftsmen's clubs" of the country. Much of the prejudice and ignorance now beclouding the minds of the uninformed would be dispelled by the assembling of the Masonic fraternity in social and literary gatherings. We remember a social Literary Circle of which we (wife and I) were members while living at the state capitol. All constitutional members were on a parity. Varied programs were presented at different times. Papers, selections, poems and dramas were presented in turn, with discussions of weightier subjects.

Why might we not have a Masonic Social Literary Circle in each community where a Lodge is located? Its constitutional membership to be the Masonic household over a certain age. Its non-constitutional membership, the proper persons from beyond the lines, who might be proposed below the limit. The limit to membership should be the capacity of the average parlors, or the hall where meetings are held.

Let not Iowa Masons pass this ma ter by with indifference; it is too valuable and ought to be encouraged.

The Masons of Geneva, Iowa, have set the pace as "entertainers" on Jan. 16, Feb. 6 and 7. They have given a course of (popular) lectures for the benefit of the town. The first night was *free*, the second and third nights a small admission fee was charged. To partly repay the craft, a Masonic paragraph was introduced in each lecture and the whole series has been highly complimented. Here fun and fraternity were combined to good ends, and we hope the work will go on, next year in a course of five, two Masonic and three popular.

"WHOOP", SAYS I!

Now, will the *Orient* arise and explain why the FREEMASON AND FEZ would have to move to Constantinople, if the Shriners went to war with Turkey. Why does the *Orient* nominate us for the official organ? If it's a good thing, grab it.

The valuable leading article of this month was read before Malta Lodge No. 318, of Burlington, Iowa, by Gen. James A. Guest. It will pay for a careful reading. We have the invitation to attend the annual reception of Minneapolis Lodge No. 19, A. F. & A. M., on Feb. 27. We regret our absence,

SOME BAD BREAKS.

It is a bad break for a Worshipful Master to arise in his "place in the lodge" and make a speech, pleading for the members not to black ball the candidate (for reinstatement from expulsion for gross unmasonic conduct).

It is a break for a Master Mason to give part of the funeral honors before the altar, when voting, and as he casts his (exposed) ballot to say "I forgive as I hope to be forgiven."

It is a *bad* break for a Master to call out his lodge to attend a Masonic funeral *as escort* to another Masonic body.

It is a bad break for a Master to appoint a committee of brother Master Masons, urging some of them to accept the appointment, then, before they can get their work done, to inform his lodge that because these brothers have united in a petition to form a new lodge, and may, if it be communicated, withdraw from his lodge, that he deems them unfit to act upon the committee and expresses his desire that they get off. It is a worse break to find that the day before any petitions for dismission were presented, that he had urged certain persons to be ready to take the places of the men then on the committee.

It is a bad break for the community when men get so deranged as to engage in an unseemly contest over the affairs of a lodge and ruin its usefulness to suit their private ends. "If this thing be done in the green tree, what will be done in the dry?"

DEFINITE AND JUST.

No man can of right plead ignorance of the obligations under which he puts himself to the Order when he is made a Mason. Every facility for information is fully and gladly extended by means of books, periodicals, and wise and accomplished brother Masons, whose business it is to instruct the honest inquirer after Masonic light. Were all who seek admission at the door of the lodge to fully inform themselves before coming in, or were it; (as it ought to be) required that the simplest of the esoteric principles of the Order must be understood before application for initiation would be received, it would be no more than right. Having gained admission and been made a Mason (E. A.) it should become the Master's duty to know that the young brother in the N. E. corner of the lodge is given the proper instruction by which he may attain, then exhibit suitable proficiency, when examined. We need in all jurisdictions a more definite and just adaptation of methods to properly advance the candidate for Masonry. The inability of a brother to make himself known "to be a Mason" wherever he may meet with any of the craft, is a reflection upon his lodge, upon its Master, Wardens and brethren. It is the duty of the lodge to select for the responsibility of office, only such as have proven themselves efficient in the letter and spirit of the "work."

Too often (as we know in certain cases) the elevation to office is by political methods that would make a ward heeler blush, and the deciding votes cast by men that if stood up in a row could not accomplish the "together brethren" aright to save their necks. Men who come out that once, and are seen no more till the next election demands their presence to keep down the "gang of strangers" who have been "instant in season, out of season, and zealous in good works."

WE SEE!

Dear *Texas Freemason*, we see at a glance that there is a great difference between the relation of the daughters and the sons, in relation to the Eastern Star; but, none the less, there seems to us to be a necessity for some method of providing for the sons of Freemasons. Ours all being daughters, we are not arguing personal interests at all.

LIBRARY NOTES.

BY THE DEPUTY GRAND SECRETARY.

Notes from an old scrap book of Rob Morris, secured by the Iowa Masonic Library with the "Bower Collection."

At a communication of the Grand Lodge held in Des Moines in 1858, after Rob Morris had recited his poem entitled "Level and Square," J. F. Sanford of Iowa responded in an impromptu speech as follows:

To Rob Morris:

"Morris, thy heart is ever kind,
Glowing and warm each genial ray;
Upon its tablet is enshrined
Fraternal love for Iowa.

O, may we never, never blot
The pure inscriptions there engraven,
But let the eloquence of Scott
Mingle its tones with those of Parvin

To celebrate thy cherished name
Which every mystic banner bears;
And kindle each a brighter flame,
The loyal love each brother wears.

We leave thee, Morris, with a tear,
We meet thee on the "level" plain;
And while we part upon the "square"
O, let us hope to meet again.

Thy sacred song *shall bless the meeting
Beyond this vale of toil and sorrow,
And render sweet a brighter greeting,
'Mid scenes of a celestial morrow.

The halo which surrounds thy name,
Shall brightly shine in endless day;
And o'er the spot where thou art lain
Shall burn the love of Iowa."

[*"We meet upon the Level and part upon the Square."]

In these old scrap books there are to be found many interesting notes in the hand writing of the "poet laureate" of America, Rob. Morris; many interesting sketches of the leading Freemasons of the day who have long since passed to the Celestial Lodge above: illustrations of Masonic and Templar jewels, badges, etc.; portraits and engravings of prominent men of the fraternity, together with many interesting programs of a Masonic nature; manuscript copies of speeches delivered by Rob. Morris, and responses made by members of the lodges with whom he was visiting at the time.

There has been received at the library building a bust of George Washington in the famous jasper ware, bearing the following inscription upon the pedestal: "Presented to the Iowa Masonic Library, Cedar Rapids, by Josiah Wedgewood & Sons, Limited, Etruria, England, October, 1895.

This bust was brought to America by the representative of the house, Mr. Snape, who is a member of the Masonic fraternity, and who, though having never seen the Library, is yet interested in the same.

We learn from Brother Parvin that he is already on the track of several Masonic pitchers, and we doubt not it will be a short time until we can chronicle the receipt of one or more of them at the Library.

FOR EXCHANGE.

Brother W. P. Dickinson, Dayton Building, Minneapolis, Minn., has a set of Iowa Grand Lodge Proceedings, 1844–92, for sale. Write him, he wants an offer.

Brother Wm. Elsom, Cedar Rapids, wants 1884 Grand Chapter Iowa O. E. S. Also offers $1.00 each for originals of Grand Lodge of Iowa for 1844, '46, '47, '51, '53, and '58.

We Want:- Proceedings Imperial Council N. M. S., No. 1, 13, 14 to 19 years. 50 cents per year offered. Also Grand Chapter O. E. S. of Iowa, for 1877, '78, '79, '82 to '86, '91, '93.

We have For Sale:—Five bound copies of the Iowa Freemason and Knight Templar, Vol. 1 and 2, cloth, plain. Bound in one volume. Price $2.50 each, carriage free.

Iowa G. L. Proceedings, 1855–56; '71, '72, '73, '83, '84, '86, '89, '90, '91, '92, '93, '94, by J. W. Geiger.

For Iowa O. E. S. Proceedings write to James W. Staton, Brooksville, Ky,

Sixty-five (R. A.) chapters have demised in Texas.—*Texas Freemason.*

THE LODGES.

GRAND LODGES MEET.

Iowa, Boone, June 2, 1896.

GRAND OFFICERS.

GEO. W. BALL.....GRAND MASTER
Iowa City.
Willis S. Gardner.....Senior Grand Warden
Clinton.
W. L. Ehlers.....Junior Grand Warden
Correctionville.
H. T. Blackburn.....Grand Treasurer
Des Moines.
T. S. Parvin.....Grand Secretary
Cedar Rapids.

APPOINTED.

H. B. Wyman.....Deputy Grand Master
Sheldon.
N. R. Parvin.....Deputy Grand Secretary
Cedar Rapids.
Rev. Jas. Edmundson.....Grand Chaplain
Marshalltown.
O P. Worsley.....Senior Grand Deacon
Red Oak.
J. H Cable.....Junior Grand Deacon
Danville.
G. W. Lipe.....Senior Grand Steward
Council Bluffs.
J. H. Valentine.....Junior Grand Steward
Mason City.
O. W. Treman.....Grand Marshal
Newton.
Theodore Schreiner.....Grand Sentinel
Mt Pleasant.

CUSTODIANS.

C. T Granger, (1899) Prest., Des Moines.
G. B. Van Saun, (1897) Secretary, Cedar Falls.
W. P. Allen, (1901) Dubuque.

A dispensation was granted to form a new Lodge at Williams, Ia., Feb. 17, 1896, to be known as Alamo:

W. M.—Jno. L. Wilde.
S. W.—F. D. Young.
J. W.—J. D. Fiddler.

At Oxford Junction we were privileged to attend a delightful reunion and banquet by the Blue Lodge and Eastern Star Chapter, on Feb. 18, 1896. These people know how to entertain and they do not do it "unawares" either.

The grand lodge of Peru works in the York rite, on the same basis as the Grand Lodges of the United States, and is the only York rite Grand Lodge in the world that does not work in the English language. It was formed in 1882 on the ruin of successive supreme councils and Grand Orients of the Scottish Rite.

The Grand Lodge of New York has done the handsome act of retiring Grand Lecturer G. H. Raymond on a pension of $1,500 a year on account of age.

The Grand Lodge of Indiana issued thirty-seven charters for military lodges during the war of the rebellion, the jurisdiction of each lodge being confined to the regiment to which the warrant was given.

A visitor in an English, Scotch or Irish lodge must exhibit a certificate of membership bearing the seal of the lodge before even a committee is appointed to examine him, when he must prove himself a Mason in the regular way, as in this country.

The three candidates for the Republican nomination for governor of Ohio in the recent convention—McKinley, Foraker and Bushnell—are all Masons, and the successful candidate, Bushnell, recently made the Ohio Masonic Orphans' Home a donation of $10,000.

AMONG EXCHANGES.

Among the attractions of the March *Midland Monthly* (Des Moines) are "The Cripple Creek Boom," with illustrations; an article on the Ladies of the Diplomatic Corps in Washington; the Lake Country of England; a Fiction Department of rare interest; a historical sketch by Frank Calkins; a tribute to the late Judge Wright, by A. B. Cummins; the true story of "Hold the Fort," by Captain Adams, who did the signaling from Kenesaw Mountain, and "Women's Clubs in Nebraska," by Mrs. F. B. Tracy of Omaha, with numerous portraits.

In answer to inquiries, Mr. Brigham informs us that his intention is to remain in Des Moines where he is best known and where in the face of all obstacles he has achieved a gratifying and satisfying success —thanks to the liberal support of the midland press and people.

THE FREEMASON AND THE FEZ.

Published Monthly

In the interest of Freemasonry in Iowa and the Mystic Shrine in North America.

JOHN WESTLEY GEIGER, K. T., 32°, EDITOR.

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THE MASONIC PUBLISHING CO.,
No. 206 First Avenue, Cedar Rapids, Iowa.

CEDAR RAPIDS, IOWA, MARCH, 1896.

When we reflect upon the brief span of life some of our deceased contemporaries have enjoyed, we take courage to hope for yet a while longer to live.

We have just received the Columbia Pad Calendar, a neat desk memoranda. It is a fine advertisement for the Pope Manufacturing Company, of Hartford, Conn.

We have a neat and complete Masonic Directory of St. Joseph, Mo., from Brother A. M. Worden, Secretary. It covers all Masonic bodies and the Temple N. M. S.

Will the *Canadian Craftsman* please tell us why our "High and Low Tides" article published in his columns in February, is credited to *selected* instead of to this journal?

From the Masonic Library comes a complete Masonic Almanac of Full Moons, Good Friday, Easters and Ascension Days till 1899. The St. John's Days should have been added.

OH! WHAT A BREAK!

Last month our types made Judge Dewey appear to be hearing a trial for murder in an *Oklahoma* court. It should have read Oskaloosa.

SAMUEL WELLS PARKER.

Another venerable member of Patmos Commandery No. 27, of Marion, has passed away. Sir Samuel Wells Parker, died Feb. 23, 1896, in his 75th year. He was active during his years of health in all branches of Masonry. He was a charter member of Patmos Commandery and at his request that body conducted his funeral on Feb. 26, 1896, the writer officiating as minister.

TO THE TRESTLE-BOARD.

Our valued contemporary seems to labor under the impression that "we do not know what it refers to." Not to make reading matter for the unconcerned, please do us the honor to read your own notice of the "Mystic Shrine" on page 224, Nov., 1895, T. B.; then read on page 212, September, 1895, of our journal. Then read from your own on page 533, November, 1895; Now turn to page 269, Dec., 1895, of ours, and read *it*. We see no occasion to say more on the subject than that we have formed too high an estimate of *The Trestle Board* to believe that it intentionally evades the force of our argument.

GENERAL GLEANINGS.

W. H. Vanderbilt is credited as a donor of $50,000 to the "Masonic University" scheme.

English lodges claim no jurisdiction over rejected material: considering the rule of making "strict inquiry" sufficient to guard against the admission of unworthy timber. —*Texas Freemason.*

Things told "on the square" are things bruited abroad, nine times out of ten.

COMMANDERIES.

CONCLAVES.

Grand Encampment, Pittsburg, Pa., Oct. 1898.
Iowa Grand, Templar Park, July 14, 1896.
Illinois Grand, Springfield, April 21, 1896.

SEVENTH DISTRICT (Grand Encampment) Iowa, Missouri and Ohio—Sir Knight Geo. M. Moulton, V. E., Grand Captain General, Chicago, Ill., Representative.

GRAND OFFICERS.

T. B. LACY	Council Bluffs.	GRAND COMMANDER
T. R. Ercanbrack	Anamosa.	Deputy Commander
F. H. Loring	Oskaloosa.	Grand Generalissimo
Geo. W. Bever	Cedar Rapids.	Grand Captain General
John W. Geiger	Marion.	Grand Prelate
J. H. Pettibone	Burlington.	Grand Senior Warden
D. M. Brownlee	Sioux City.	Grand Junior Warden
E. B. Shaw	West Union.	Grand Treasurer
Alt. Wingate	Des Moines	Grand Recorder
F. E. Fuller	Jefferson.	Grand Standard Bearer
Alex. Peddie	Emmettsburg.	Grand Sword Bearer
W. W. Straight	Atlantic.	Grand Warder
Theodore Shreiner	Mt. Pleasant.	Grand Sentinel

STAFF MEETING.

R. E. Grand Commander T. B. Lacy, called his staff together at Cedar Rapids, Feb. 29, 1896.

The following Grand Officers were present: R. E. Sir T. B. Lacy, G. C.; E. Sir F. H. Loring, G. Gen.; E. Sir Geo. W. Bever, G. Capt. Gen; E. Sir Jno. Westley Geiger, Gr. Prelate; R. E. Sir James Morton, P. G. C., and Trustee of Templar Park, V. E., T. R. Ercanbrack, D. G. C., could not be present.

The general arrangements for the coming conclave of the Grand Commandery were discussed and the program outlined. The official Order will be published later.

The outlook for the Festal Week at Templar Park, is greatly improved over any former year. Get your rooms from G. C. G., Geo. W. Bever, Cedar Rapids, and arrange to stay a month.

MRS. ALEX. PEDDIE.

It was a most painful surprise to us to receive notice that this most estimable lady, one of the "regulars" at Templar Park, had passed away. Her death occurred Feb. 22, 1896, from pneumonia. A family of children and a disconsolate husband, our Grand Sword Bearer, remain to mourn the departure of a loyal, loving wife and mother. The funeral services were held at their home in Emmetsburg, on Feb. 25, 1896. May the Father of all mercies console our dear frater.

A. A. S. R.

There are Consistorial bodies of this Rite at Cedar Rapids, Clinton, Des Moines and Davenport.

Bishop Potter, Chauncey M. DePew and Roswell P. Flower were Companions with 42 others in a Scottish Rite class in New York recently.

No more beautiful nor instructive series of Masonic degrees have ever been coferred than those of the Scottish Rite, from the fourth to the thirty-second.

This Rite was never more prosperous than at the present time.

In 1861 C. W. Sovereign, of Oroville, Cal., was initiated as a Mason. On account of his wife's opposition he forebore to advance. Many years passed and his wife died. Later he read something that caused him to apply to his lodge for advancement, and July 2, 1895, he went to Cherokee and was raised to the sublime degree of Master Mason. Thus there was an interval of thirty-four years between his Masonic making and raising.

He to whom Masonry has no higher meaning than to help his business, has no business in Masonry.

LOU B. WINSOR,
ILLUSTRIOUS POTENTATE OF SALADIN TEMPLE,
Grand Rapids, Michigan.

...The FEZ....

Devoted to the Interests of the Nobles of the Mystic Shrine in North America.

CHARLES E. FINK,
RECORDER OF SALADIN TEMPLE,
Grand Rapids, Mich.

THE FEZ.

TRIBAL GATHERINGS.

Imperial Council. Cleveland, Ohio, June 23, 1896
El Kahir, Cedar Rapids, Icwa, (Annual) second Wednesday in December, 1896.
Kaaba. Davenport, Iowa, (Annual), first Tuesday in December, 1896.

IMPERIAL COUNCIL.

OFFICERS FOR 1895-6.

CHAS L. FIELD.....IMPERIAL POTENTATE
San Francisco, Cal.

J. T. Brush.....Imperial Deputy Potentate
Indianapolis, Indiana

Harrison Dingman.....Imperial Chief Rabban
Washington, D. C.

Ed. R. Harris.....Imperial Assistant Rabban
Detroit, Michigan.

A. B. McGaffey.....Imperial High Priest
Denver, Colo.

Ethelbert F. Allen.....Imperial Oriental Guide
Kansas City, Missouri.

William S. Brown.....Imperial Treasurer
Pittsburg, Pennsylvania.

BENJAMIN W. ROWELL.....IMPERIAL RECORDER
Boston, Massachusetts.

Wm. H. S. Wright.....Imperial I Ceremonial Master
St. Paul, Minnesota.

Thomas J. Bishop.....Imperial II Ceremonial Master
Albany, New York.

R. M. Johnson.....Imperial Marshal
Chicago, Ill.

John H. Atwood.....Imperial Captain of Guard
Leavenworth, Kansas.

Horace K. Blanchard.....Imperial Outer Guard
Providence, Rhode Island.

Members ad Vitam:

1 Walter M. Fleming, New York.
2 Sam Briggs, Cleveland, Ohio.
3 William B. Melish, Cincinnati, Ohio.
4 Thomas J. Hudson, Pittsburg, Pennsylvania.

Members Emeritus.

1 Albert Rawson, New York.
2 Charles W. Torey, New York.
3 George O. Tyler, Burlington, Vermont.
4 Charles T. McClenachan, New York.

REPRESENTATIVES.

Abdallah, Leavenworth, Kan.,—John H. Atwood, Peter J. Freling, Alfred B. Keller.

Acca, Richmond, Va.—Fred. Pleasants, John R. Charlton.

Afifi, Tacoma, Wash.—Hamilton Allan.

Ahmed, Marquette, Mich.—Leroy W. Midlam

Aladdin, Columbus, Ohio—John P. McCune, W. E Joseph.

Al Chymia, Memphis, Tenn.—John W. Bailey.

Aleppo, Boston, Mass.—Benjamin W. Rowell, Jas. A. Fox, Thomas Waterman, Charles H. Porter.

Algeria, Helena, Mont.—George H. Casey.

Alhambra, Chattanooga, Tenn.—Archibald N. Sloan.

Al Koran, Cleveland, Ohio—Henry P. McIntosh, Richard P. Marvin, Arthur B. Foster, Andrew Squire, Sam Briggs (*Ad Vitam*).

Al Kader, Portland, Ore.—L. G. Clark.

Almas, Washington, D C.—Harrison Dingman, George H. Walker, Andrew W. Kelley, Frank H. Thomas.

Al Malaikah, Los Angeles, Cal.—Frank Rader, Chas. Campbell.

Ararat, Kansas City, Mo.—Ethelbert F. Allen, William H. Brown, J. D. Havens, Arnold Shanklin.

Ballut Abyad, Albuquerque, N. M.—Joseph H. Kuhns.

Ben Hur, Austin, Tex.—Charles S. Morse.

Boumi, Baltimore, Md.—George W. Starr, Charles W. Hatter, Wm. J. Cunningham.

Cyprus, Albany, N. Y.—Charles H. Armatage, Thomas J. Bishop.

Damascus, Rochester, N. Y.—George F. Loder, Fred. E. Shedd, P. Kurtz Hill.

El Kalah, Salt Lake City, Utah—Arthur M. Grant.

El Katif, Spokane, Wash.—Henry L. Kennan.

El Kahir, Cedar Rapids, Ia.—Geo. Woltz Bever, M. S. Rizer, A. D. Brown, John Westley Geiger.

El-Riad, Sioux Falls, S. D.—A. B. Kittredge, Geo. W. Burnside, W. R. Burkholder.

El-Jebel, Denver, Col.—A. B. McGaffey, A. F. Vick Roy, Thomas Nicholl, R. H. Whitley.

El Zagal, Fargo, N. D.—W. B. Douglass, C. A. Hale.

El Zaribah, Phoenix, Ariz.—(Not entitled to representative).

Hamasa, Meridian, Miss.—Chas. S. Eastman.

Hella, Dallas, Tex.—Lawrence M. Knepfly, Geo. H. Green, Joseph Swope.

Irem, Wilkesbarre, Pa.—William L. Reader.

Ismailia, Buffalo, N. Y.—Charles W. Cushman, Frank T. Gilbert, George L. Brown, M. D., Erastus C. Knight.

India, Oklahoma City, O. T.—F. H Reed

Isis, Salina, Kan.—Edward W. Wellington, John F. Merrill, James A. Kimball, Edward A. Wharton

Islam, San Francisco, Cal.—Charles L. Field, Victor D. Duboce, Reuben H. Lloyd, Charles L. Patton.

Jerusalem, New Orleans, La.—Richard Lambert.

Kaaba, Davenport, Ia.—G. M. Titus, Hon. W. I. Babb, C. T Darling, Geo. F. White.

Kismet, Brooklyn, N Y.—Wayland Trask, Clarence E. Stump, Frank E. Mason.

Kora, Lewiston, Me.—J. F. Babbitt, Charles E. Libby;

Korein, Rawlins, Wyo.—J. C. Davis

Kosair, Louisville, Ky.—William Ryan.

Lu Lu, Philadelphia, Pa.—Joseph S. Wright, Edward B. Jordan, Frederick Leibrandt, Phillip C. Shaffer.

Mecca, New York, N. Y.—Saram R. Ellison, George W. Millar, James McGee, Augustus W. Peters, Walter M. Fleming (*Ad Vitam*).

Media, Watertown, N. Y.—W. G. McCord, W. B. Sessions, D G. Eggleston.

Medinah, Chicago, Ill.—Chester T. Drake, Rob't. M. Johnson, Frank C. Roundy, William Johnston.

Mohammed, Peoria, Ill.—George F. Henthorne.

Moila, St. Jo, Mo.—Joseph S. Browne, James W. Boyd.

Moolah, St. Louis, Mo.—G. W. Neiman, B. F. Nelson, A. Moore Berry, Otto F. Stifel.

Morocco, Jacksonville, Fla.—Brigham H. Chadwick.

Moslem, Detroit, Mich.—Wm. M. Bailey, Ed. R. Harris, Lou Burt, Charles F. Beck.

Mount Sinai, Montpelier, Vt.—Alfred A Hall, Lauren B. Whipp, Olin W. Daley.

Murat, Indianapolis, Ind.—John T Brush, Jos. W. Smith, Henry H. McGaffey, Chalmers Brown.

Naja, Deadwood, S. D.—Daniel K. Dickenson.

Oasis, Charlotte, N. C.—Walter S. Liddell.

Oriental, Troy, N. Y.—Henry Schneider, J. Marshall Colcord, Fred E. Wells, David R. Clary.

Osiris, Wheeling, W. Va.—Matthew R. Wolff, J. C. Rihel-daffer, Lewis N. Tavenner.

Osman, St. Paul, Minn.—W. H. S. Wright, T. W. Hugo, H. C. Hope, James F. Lawless.

Palestine, Providence, R. I.—George H. Burnham, Horace K. Blanchard, Albert L. Anthony, Geo. L. Shepley.

Pyramid, Bridgeport, Conn.—Hugh Stirling, Thaddeus B. Beecher, Carleton E. Hoadley, Charles W. Gale.

Rajah, Reading, Pa.—J. Lew Rake, George E. Haak

Rameses, Toronto, Can.—Henry A. Collins.

Sahara, Pine Bluff, Ark.—John T. Marsh.

Salaam, Olney, Ill.—G. D. Slanker.

Saladin, Grand Rapids, Mich.—Lou. B. Winsor, Charles E. Fink, John A Wolcott, Jay D. Utley.

Sesostris, Lincoln, Neb.—Dr. Geo. H. Simmons, Chas. E. Casey, Fred J. Benedict.

Syria, Pittsburgh, Pa.—William S. Brown, William H. Walker, James Kerr, Jr., Americus V. Holmes, Thomas J. Hudson (*Ad Vitam*).

Syrian, Cincinnati, O.—O. W. B. Melish, *Ad Vitam*, M. L. Buchwalter, J. H. Bromwell. Levi C. Goodale, Allen Andrews

Tangier, Omaha, Neb.—Eli A. Barnes, Henry C. Atkins, Ira O Rhoades, Philip M. Rose.

Tebala, Rockford, Ill.—Geo. R. Atkinson.

Tripoli, Milwaukee, Wis.—Eugene S. Elliott, Luther L. Caufy, William H. Brazier.

Yaarab, Atlanta, Ga.—Henry C. Stockdell.

Zamora, Birmingham, Ala.—W. J. Pearce.

Zem Zem, Erie, Penn.—Frank G. Maus, Frank J. Bassett

Zivara, Utica, N. Y.—John W. Boyle, William H. Cloher, Jr., Jacob Scheehl.

Zuhrah, Minneapolis, Minn.—John A. Schlener, J. B. Hudson, R. H. Hartley.

LOU B. WINSOR.

REED CITY, Mich., Feb. 14, 1896.

Lou B. Winsor was born in Providence, Rhode Island, January 24, 1858. He was made a Master Mason in Reed City Lodge No. 363 F. & A. M., September 29, 1881; a Royal Arch Mason in Big Rapids Chapter No. 52, R. A. M., February 22, 1882; a Royal and Select Master in King Solomon Council No. 25, at Big Rapids, Michigan, Feb. 26, 1889; a Knight Templar in Pilgrim Commandery No. 23, at Big Rapids, Mich., April 11, 1882; a 32° in DeWitt Clinton Sov. Consistory of S. P. R. S. at Grand Rapids, Mich., Feb. 12, 1885; a charter member of Saladin Temple, A. A. O. N. M. S, at Grand Rapids, Mich., Feb. 10, 1886.

OFFICIAL SERVICE.

Worshipful Master of Reed City Lodge No. 363, F. & A. M., at Reed City, Mich., for twelve years, from 1883 to 1896; High Priest, of Reed City Chapter No. 112, R. A. M., for three years, from 1887 to 1890; T. I. M. of Reed City Council No. 55, R. & S. M., for two years, from 1889 to 1891; Grand Master of Cyrus Council, Princes of Jerusalem, 15th and 16th degrees of the A. & A. S. R., at Grand Rapids, Mich., for eight years, from 1888 to 1896; Potentate of Saladin Temple, A. A. O. N. M. S., at Grand Rapids, Mich., for four years, 1893, '94, '95, and '96. Also Representative to the Imperial Council for those four years.

GRAND BODIES.

Elected Grand Master of the First Veil of the Grand Chapter R. A. M., of the state of Michigan in 1889; Grand Master of the Second Veil in 1890. Grand Royal Arch Captain in 1891; Grand Principal Sojourner in 1892; Grand Captain of the Hosts in 1893; Grand King in 1894; Deputy Grand High Priest in 1895, and Grand High Priest in 1896. Elected Grand Senior Deacon of the Grand Lodge F. & A. M., of the state of Michigan in 1893; Junior Grand Warden in 1894; Senior Grand Warden in 1895, and Deputy Grand Master in 1896.

CHAS. E. FINK.

Chas. E. Fink was born in Fredericksburg, Wayne Co., Ohio, Feb. 24, 1859. He was made a Master Mason in Ionia, Mich., Lodge No. 36, F. & A. M., May 2, 1882; a Royal Arch Mason in Ionia Chapter No. 14, R. A. M., November 6, 1882; a Royal and Select Master in Ionia Council No. 12, Dec. 4, 1882; a Knight Templar in Ionia Commandery No. 11, March 28, 1883; a 32° Mason in DeWitt Clinton Sovereign Consistory of S. P. R. S., at Grand Rapids, Mich., Feb. 24, 1891; a Shriner in Saladin Temple, A. A. O. N. M. S., at Grand Rapids, Mich., Feb. 26, 1891; Honorary Member of Medinah Temple, A. A. O. N. M. S., Chicago, Ill.; Charter Member of York Lodge No. 410, F. & A. M., of Grand Rapids, Mich.; also of Columbian Chapter No. 132, R. A. M., of Grand Rapids, Mich. serving as Royal Arch Captain of the latter, while under dispensation; affiliated with DeMolai Commandery No. 5, K. T., of Grand Rapids, Mich., in 1890; Warder of the Commandery in 1893; Alternate Senior Warden in 1894, and Adjutant in 1895 and 1896; Master of Ceremonies of Robinson Chapter of Rose-Croix, 17th and 18th grades of the A. A. S. R., at Grand Rapids, Mich., during the years 1893, '94, '95, and '96; also fills a minor office in the work of the 32d grade; Recorder of Saladin Temple at Grand Rapids, Mich., for four years, 1893, '94, '95, and '96; Representative to the Imperial Council for the years 1894, '95, and '96. A coincidence—He took the 32° on his 32d birthday.

In our reports from Temples last month the "upsetting" of dates was not the editor's fault.

By some inexplicable blunder many of the Temples were omitted from the Representative's list last month, and had not Noble Cushman reminded us of it we'd have overlooked it perhaps. Thanks, Noble.

AMONG THE TEMPLES.

We are in receipt of a gorgeous Shrine Badge, parade size, made by the Barbee Wire and Iron Works, 44 and 46, Dearborn St., Chicago. They sell for $2.50 each, and are to be seen to be appreciated. We thank Geo. K. Ris, Secretary and Treasurer, for our favor.

The Temples throughout the Imperial realm have been as active as usual. Notices for meetings have been received as follows since our last report: Ben Hur, of Austin, Texas, Noble J. M. Murray was there, and the reports show a good time. Thirteen candidates, Feb. 14; Moolah, of St. Louis, for the 19th; Osiris, Wheeling, W. Va., and Moslem, Detroit, Mich., for the 21st; Ballut Abyad, Albuquerque, N. M., for the 22d; Kosair, Louisville, Ky., for the 24th; Almas, Washington, D. C., and Syria, of Pittsburg, Pa., for the 25th: Moila, St. Jo., Mo., for the 26th, (also for Marysville, Mo., March 13); India Temple give an excursion to Fort Reno, Thursday, February 27th, complimentary to her novices. Round trip, $1.00; novices free. Acca, Richmond, Va , and Kosair, Lewiston, Me., for the 27th, the latter dedicated their new "mosque" on this occasion; Medinah, Chicago, Ill., for the 28th; Kismet, Brooklyn, N. Y., for the 29th.

Mohammed, Peoria, Ill., announced a meeting for March 10, and Moila, St. Jo, Mo ; one for Marysville, Mo., on the 13th; while El-Kahir looks forward to going to the far north west of Iowa on April 9th.

COLONELS MITCHELL AND SMITH

We congratulate our illustrious Noble, Lieut. Col. C. E. Mitchell, of El-Kahir Temple, residing at Marion, upon his selection by Governor (Noble) F. M. Drake as a member of the Governor's staff. It is an honor well deserved. Charlie was a straight Drake man throughout, and he served on Gen. Palmer's staff during the war. Officers salute to Col. Mitchell!

The same words will fitly apply to Noble Ed. H. Smith, of Cedar Rapids, whom we congratulate on his selection to a like honor.

MISSING NOBLES.

Somewhere amid the sandy wastes of the desert, the following members of El-Kahir have been lost. Recorders of Temples will confer a favor if they will notify us whenever one turns up among his flock.

The names of Nobles are placed on this list when mail addressed from this office is returned as uncalled for or undelivered. This is not a posting list of delinquents, but a request for information about missing Nobles of this Temple. Our own Nobles can aid us by giving information about either of the following:

NAMES.	LAST POST-OFFICE.
Herbert L. Sill,	Chicago, Ill.
A. G. Smith,	Ft. Collins, Col.
Geo. J. Miller,	Cedar Rapids, Ia.
A. F. Graham,	Mason City, Iowa.

TO RECORDERS.

El-Kahir Temple issues a Passport to all her nobles who are in good standing—*good to the 31st of December following*. We will consider it a favor if such Passports are honored when they bear the official seal of this Temple.

PASSPORTS 1896.

The Recorder is pleased to announce to all El-Kahir Nobles that he is ready to issue Passports of the new form to all whose dues are paid for 1896 or beyond, and that they will be needed in visiting other Temples as a copy in blank has been sent to each Recorder throughout the Imperial realm.

IMPERIAL COUNCIL TRIP.

As there is no doubt of reduced rates to Cleveland, Ohio, for the Imperial Council in June next, and as there will be a round of lake and rail side trips on that occasion, those who want reservations in the El-Kahir sleeper should look ahead and let the Recorder know.

[The following letter was received too late to be placed in its accustomed position among the Lodges; therefore it was necessary to give it this space.]

CUSTODIAN'S SCHOOLS.

Dear Brother Geiger:

My visitations were somewhat interrupted while filling appointments at Shenandoah and Red Oak, by receiving notice to appear at Independence as a witness before the District Court of Buchanan county on Monday, Feb. 24. I finished my engagement at Shenandoah and one day at Red Oak, and was obliged to cancel appointment at Orient for Feb. 26 and 27; will endeavor to reach those places later in the season.

Since my last letter I have filled engagements at Lake Park, Hawarden, Laurens, Sutherland and Sioux City, and am now at Le Mars visiting lodge No. 322. Calls for the future and routes laid out are as follows, viz:

Storm Lake, March 16 and 17.
Green, March 20 and 21.
Eldora, March 24 and 25.
Montezuma, March 26, 27 and 28.
Rose Hill, March 30 and 31.
Tracy, April 1 and 2.
Colfax, April 3 and 4.

The following calls have been cancelled or postponed on account of lateness of my being able to reach them in due time or for some other good reason, viz: Hazleton, Radcliffe, Albia, Moville and Smithland. On my list and appointments as to time not yet made are Hedrick, Orient, Hillsboro, Red Oak, Dunlap, Maxwell, Malvern, Murray, Baxter, Strawberry Point, Ainsworth and Clarinda. These latter places will be given dates in due time, with the understanding that if not satisfactory as to lateness in the season or otherwise, they can be postponed or cancelled as thought best.

Your fraternally,

GEO. B. VAN SAUN,
Visiting Custodian.

W. J. COLLAR,
CLOTHIER,
MARION, IOWA.

KNIGHT TEMPLAR UNIFORMS A SPECIALTY
All kinds of Masonic Regalia and Lodge Supplies to order.
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General Passenger and Ticket Agent,
CHICAGO, ILLINOIS.
E. W. JAMAR, General Agent, CEDAR RAPIDS, IA.

Office, 506 Walnut Street, Telephone 853. Residence 1004 21st Street. Telephone 822.

After January 1st, 1896,
S. W. Cor. Walnut St.. and 6th Ave.

M. F. PATTERSON, M. D.
PRACTICE LIMITED TO DISEASE OF
The Eye, Ear and Throat
HOURS { 9 to 12 a. m. / 2 to 5 p. m.
Des Moines, Iowa.

OFFICIAL JEWEL For wives and daughters of Knights Templar of Iowa. Made by
FRANK LE BRON,
404 Main St., Keokuk, Iowa. Send for Price List.

JEWELS.

The Recorder has made arrangements to have button-hole jewels on hand at all meetings for sale, and Nobles can rest assured that they will be the best. Mail orders filled for 50 cents to $1.00.

DUES ARE DUE.

Nobles of El-Kahir will confer a great favor upon the Recorder, with but little trouble for themselves, if they will remit by check or draft instead of waiting until the rush of the Meetings to pay dues.

FUTURE MEETINGS.

The Illustrious Potentate is arranging dates for meetings at Le Mars, Charles City and Ames, during this year.

ON TO LE MARS.

The Illustrious Potentate has indicated that El-Kahir will go to Le Mars on or about April 9, 1896.

. . Help a Good Cause . .

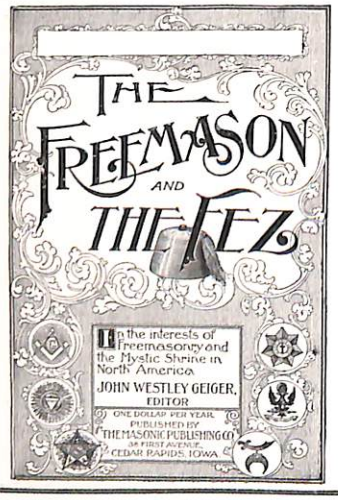
READ THIS . . .

AGENTS WANTED

ANY LADY OR GENTLEMAN

Can make good pay canvassing the Masonic bodies and members in Iowa, Nebraska, the Dakotas or any Temple of the Shrine.

We appeal to you in the interest of a better journal than ever in the coming year. You can help us. Will you? We do not ask you to work for nothing—we'll pay you or your time and we will pay you well. Let us hear from you at once.



Cut This Out.

JNO. WESTLEY GEIGER, Editor:
Marion, Iowa,

BROTHER—To increase the circulation of the FREEMASON AND THE FEZ, I promise to try to get up a club within the next month, of four or more subscribers at $1 each, for which I am to have my copy one year free, and a cash percentage for each additional name. I will canvas the Masonic bodies of my community at once.

Name .....

P. O. Address .....

If already a subscriber answer Yes_____